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ST. PAUL'S ENGLISH EVANGELICAL LUTHERAN CHURCH, TORONTO, ONT.

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✻	EDITORIAL NOTES.	✻
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RESURRECTION.

Through the length of the year the grave
must take,

'Tis the Easter earth that can only give;
Then bury the meaner self, and wake
To the life that the nobler self may live.

Before the dawn of the Easter sun
Hide deep in the mold the dearest sin;
The unnoted lie or the wrong begun;
Let the shadeless right once more begin.

Bury the pride that has sprung from naught,
The envy and hate of a blackened hour;
Arise to the Christ-life purely fraught
With love as white as the Easter flower.
—M. A. De Wolfe Howe, jr.

Men as Leaves. Honestly and without self-seeking I had been doing good in the world. Yet it seemed to me that things grew worse instead of better, and for myself I knew that I was growing old.

I looked for no reward of all my sacrifice. It seemed to me that I might have found a little gratitude, but there was none. Each seemed to expect a full return for all he gave or did. I said to myself that it was even so with the children of light—do not they also look for a heavenly crown! For myself I required no crown, but only that I might see the work of my hands and be satisfied.

And, because I was utterly sick of envy, and suspicion, and of human selfishness, I went out into the forest. There man was not, and all was beautiful. I lay down under a tree and looked up at the leaves and thought that every one of these was unremembered, as was I; but there the likeness ended, for with them all was in the order of Nature, just as it ought to be.

It was very still, and I heard the leaves murmuring to themselves that it was near their fall, and that nothing had been done in their lives; each chafed against another, yet through them came the breathing of the tree.

They told each other that the blossoms, which were so beautiful, had fallen. They had sheltered the blossoms, and watched them kiss and marry with each other; but now death had taken them, and death—the leaves shivered.

The wind stirred the tree and some of the leaves fell. The others trembled forlorn on the branches, and sighed that their time was drawing nigh.

The leaves lay moldering on the ground. The wind died down again; and it was very still. And in the silences a voice came whispering through the stiffening boughs that when these dead leaves are ready for their higher use, the tree will touch them with its roots, and take them up again into itself; that upon man and upon nature is the blessing and the curse; that men are also part of nature and that the faultiest of men are in the Plans of God.

I looked attentively at the leaves and found not one unbroken or without a spot. But as the light shone on them, each itself and altogether; they were beautiful. The voice shaped into words for me my wandering thoughts, and I went out to preach that men are but as leaves, through every one of which God breathes, and every one draws higher up the strength of God; and every leaf God uses to express Himself. By every one of them He brings forth fruit.
—Bolton Hall.

**The Pastor as
Financier of the
Congregation.**

Although not a word is said upon this subject in the 5th Article of the Augsburg Confession, nor in our ordination vow, yet, we all know that this function of the ministry of to-day is by no means an unimportant one. The congregations of the present day naturally look to their pastor, as the chief officer of the congregation, and the president of the church council—to give direction and aid in the financial affairs of the church. But, there is danger in assuming too many obligations and responsibilities of a financial nature on the part of the pastor. His chief work is of a spiritual nature, and it is possible that he may make his services in the sanctuary less efficient and influential by being too closely associated with the work of raising funds for carrying on the work of the Lord. Has not the constitution of the church made provision for this work, by appointing the office of deacons and trustees, who are to attend to the temporal needs of the congregation?

Where ideal conditions exist, the pastor occupies the office of overseer of the church, and his assistants in every department of the Church's activity carry out the orders

given them, by the powers that be. But few of us, if any, live under such ideal conditions. Many of us not only have to give the orders, but also to carry them out. Here is a church debt to be attacked and annihilated, a fund to be raised for this purpose and for that. The money must be raised, for our treasury is empty. How shall these funds be obtained? What part shall we, as pastors, take in the work? Shall we go out and do it ourselves, or shall we entrust it to a committee? Are we to be like the general who in the day of battle neglects the more responsible duty of commander for the sake of doing service as a private? Will not the pastor render more valuable service in the capacity of supervisor or director, making efficient the labor of many, rather than by entering the field as an individual laborer? Is it not a wicked perversion of the ordinance of God to take us ministers from the work of our pulpits and pastorates to do the work of gathering, and oftentimes of begging funds from the very ones who should come of themselves and pay the debt which they have contracted and promised to pay? Are we not ambassadors of Christ rather than the people's beggars? Are we not sent to preach the everlasting Gospel—to reclaim the lost—to perfect the saints—to edify the body of Christ? Is it right that we should be turned from this high and holy work to that of circulating a subscription, and soliciting funds, or do work of that nature?

So we may argue. But there are other questions that also enter into the consideration. If there is no one else to carry the subscriptions and act the part of solicitor, shall the pastor refuse to perform the duty and allow the cause to fail? Is not the minister just as responsible for the success of the financial as well as the spiritual interests of the Church? If the ranks are breaking, and men are scattering, may not the situation require the commander to ride to the very front, and assuming the duties of the rank and file, become an inspiration to his host? If the people have failed to discharge their duty to God, may it not be because their duty has not been fully and forcibly presented? If the Church has fallen into the pit, who could more appropriately help it out than the minister? Was not Peter, when he went fishing to secure money to pay taxes, as fully and truly in Christ's service as when he "lifted up his voice" on the day of Pentecost. These and many other questions present themselves upon either side. The question is a difficult one, and no definite rule can be prescribed. In earnest prayer, relying upon God to determine the question of duty, each one must seek divine direction.

Superficiality in Church Work.

Much of man's work is merely on the surface. It is done simply for appearance. To gain profit, to obtain praise and the approbation of men, is the sole aim and purpose of many of our actions. We find this in the world; also, we are sorry to say, in the Church.

To see the good results of our labor is pleasant. We like to see and show progress. When the outward interest in the services and work of the Church are on the increase, we like to publish it and let the world know it. This is natural and human. However, there is danger in letting ourselves be governed too much by this desire to show in facts and figures the outward evidence of our faith and work. The person who makes the most noise is not always more active, nor accomplishing more than the quiet worker. Deep waters run smoothly and without much noise. The shallow stream is usually the noisiest. So, the shallow, superficial workers are very often the ones most heard from. They have their reward now. Most of nature's greatest works are down in silence. So it is also with respect to much of man's work, especially in the spiritual sphere. The world has never heard of many of God's greatest noblemen, and noble-women. Their solid work is done in silence, unnoticed by the world. But, they shall have their reward. "Thy Father which seeth in secret Himself shall reward thee openly," said our blessed Saviour of those who gave their alms in secret (Matt. 6:4).

Therefore, when disgusted with the superficiality of some people and their work in the Church, we should not let this discourage us. Our work may not be so well known, and appreciated as we should like to have it, and feel that it deserves. Enough for us to know that God knows, and He will bring all things, in due time, to light, in the true light. It has ever been, as the Scripture says: "Man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7).

Church Extension Society.

To this Society our Synod of Central Canada is greatly obligated. To it many of our congregations owe more than they can ever repay. It has assisted our congregations in Montreal, Toronto, Hamilton and Guelph, in buying property and building churches, by loaning them thousands of dollars, for a term of years without interest. Our congregations at Galt and Ottawa are next in line for aid from this society. Our Canadian congregations have been generously treated by this society and the Home Mission Board. Let

us show our appreciation by our generous offerings for the Church Extension Society, through the pyramids and our special offerings for this cause at Easter.

"Better Late Than Never." Christmas is far past, but the memory of same must be fresh in the mind of the kind-hearted person who then gave a Christmas present of \$10.00 to "The Canada Lutheran." A few such presents would soon put our paper on its feet, financially.
O. MORING, Treas., etc.

THE FOOT-PATH TO PEACE.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can, with body and with spirit, in God's out-of-dors; these are little guide posts on the foot-path to peace.—Henry van Dyke.

ST. PAUL'S ENGLISH EVANGELICAL LUTHERAN CHURCH OF TORONTO.

The beginning of the history of St. Paul's Church, Toronto, may be said to date from the 13th of May, 1906, when the Rev. J. C. F. Rupp began services in Broadway Hall, for a few of his members, who had removed from his parish at Morrisburg to this city. On the 7th of October, of the same year, the Rev. Rupp succeeded in organizing the St. Paul's Evangelical Lutheran Church, of Toronto, with a charter membership of 17. From November, 1906, to June, 1907, the Rev. M. J. Bieber (field missionary) continued the development of the work, when the first regular pastor—the Rev. E. H. Boettger—assumed full charge of the congregation. However Rev. Boettger remained only until March 1st, 1908, at which time he accepted a call back to Buffalo, and the present pastor, Rev. W. C. Miller, arrived, who, by God's grace, has gradually succeeded in establishing a fairly prosperous congregation in this difficult and long neglected field.

Of the 291 members enrolled, 201 were received during the present pastorate; and of the 202 names still on the roll, 130 are "contributing members in good standing." At present there are also over 200 members on the "prospective" list.

Financially, the congregation has, from the very start, "borne its own burdens." 'Tis true, this almost "broke the back" and "bowed the legs" of the "infant" church, but time and perseverance on the part of those deeply interested, have done much to rectify these abnormalities—in fact, the back has now become fairly strong and the limbs quite straight. Thanks to the Lord for His manifest blessings!

Ground was broken for the new church April 25, 1909, and the corner-stone laid June 26th, and the completed edifice dedicated November 21st, 1909. However, last year the congregation sold it, and the lot for \$25,000. This leaves St. Paul's a "present worth" of close to \$14,000, even after being able to repay a \$5,000 loan from the Church Extension Society. A new church will soon be purchased and at such a price, if possible, as to leave the congregation without a cent of debt. And, since the membership is steadily growing and a sufficient number enrolled to raise about \$2,000 for all expenses annually, there is every reason for profound gratitude for the present and past success—especially when compared with the other congregations of our own synod—yes, synods generally.

Perhaps the substantial nature of the work here in the past can best be judged by fact that the Synod and Home Mission Committee of the General Council feels sufficiently encouraged to intend to send their field missionary to Toronto to begin two new missions—one in the extreme western part, and the other across the Don river in the eastern part of the city—immediately after Easter. A few of our present members will have the honor to be the nucleus of these new sister congregations. Watch the Lutheran Church in Toronto grow!

When the idea of a Seminary comes to our mind, and find we must seek it in Waterloo and Berlin, in place of in Toronto, the old expression of the Roman orators concerning their rival city "Carthage" comes to us also: "Besides all this it is our opinion that Carthage ought to be destroyed." Only, our version would read as follows: "Besides all these Lutheran Churches in Toronto, there should also be "the Evangelical Lutheran Seminary."—"Not that we 'love' Waterloo less, but that we 'love' Toronto more," for the theological work of our Canadian Church.

WM. C. MILLER,

NEWS FROM OUR CHURCHES

Berlin. Wm. C. Stoever, Esq., Lit.D., the President of the Luther League of North America, and his estimable wife, were welcome visitors to Canada from Friday, January 24th, to Monday, January 27th. He came under the auspices of the Luther League of St. Peter's Church, Berlin, the Rev. F. E. Oberlander, pastor; but he was royally welcomed by all the Lutherans of the Twin-City—Berlin-Waterloo. On Friday evening, he addressed the combined Leagues of St. Matthew's, St. Paul's, English Lutheran, St. Peter's, Berlin; St. John's, Waterloo, and St. Paul's, Galt, in St. Peter's Church, in an exceedingly helpful discourse on "Information, Inspiration, and Consecration." On Saturday the party, headed by Rev. Bockle-mann, pastor of St. John's, Waterloo, visited the Theological Seminary, and expressed themselves highly pleased with the general appearance and character of the institution.

On Sunday, January 26th, occurred a unique gathering—the first of its kind in Berlin, or even in Canada—the Lutherans of all shades in the Twin-City, assembled in a mass meeting in the Berlin Opera House, and again listened with undivided attention to Dr Stoever on "The Church From a Lawyer's Standpoint." On the platform were Rev. Oberlander, who presided; the Rev. Dr. Hoffmann, Toronto, the President of the Canada Synod, the Rev. E. Bockle-mann, Dr. Stoever, and Rev. M. J. Bieber, all taking part in the interesting programme. This meeting augured well for closer co-operation in the future. May that day have dawned!

On the same day, at the morning service, the Rev. Dr. Hoffmann, in the presence of a congregation that taxed the capacity of the church, installed the Rev. C. R. Tappert, of Meriden, Conn., as his successor in St. Matthew's. An equally large congregation heard and enjoyed Rev. Tappert's introductory sermon in the evening. The congregation has introduced English in its services on alternate Sunday evenings.

The happiest day in the seven and one-half months' history of the English Lutheran Church of the Twin-City, occurred on Quinquagesima Sunday, February 2nd, when at he morning service, twenty-five adults, mostly heads of families, were confirmed, eight of whom were baptized at the same service. Of this number thirteen were women and twelve men. All except

four young men and one young woman were married. No other church was reaching them, and the entire families were drifting, or attending no church. Of these two were formerly Roman Catholics, five Methodists, four Presbyterians, two Menonites, two Episcopalians, two Baptists, one Congregationalist, one Dowieite. Only three were of Lutheran parentage. The class presented the pastor with an appreciative address, a purse, and a bouquet of white roses and carnations. At the evening service the congregation was formally organized, when eighty-seven persons signed cards of charter membership, the General Council's Constitution for congregations was formally adopted, and nine persons were named as deacons, members of the Church Council. The attendance at the morning service was 158, and at the evening 143. The first communion of the congregation and of the class was administered on the morning of February 9th, to 66 persons, and the Council was installed in the evening at largely attended services. The "Every Member Canvass;" the thorough introduction of the Duplex Envelope System; the securing of a church property, and the calling of a pastor, are now confronting the congregation. Since the first service on June 16th, 1912, the congregation contributed \$51.00 to benevolence; its income has been between \$200 and \$300, and there is \$75 in the treasury. The Sunday School, including the cradle roll, numbers 96 members, the Luther League 27, the Missionary Society 18. The field missionary baptized eighteen children and made over sixteen hundred calls.

The Lord has blessed our feeble efforts, and graciously answered our prayers. At such times all past difficulties are forgotten, and only God's great mercies and the precious souls He has added to the church are contemplated. The congregation is greatly encouraged and feels that its growth has but commenced. The Rev. E. Bockle-mann, of St. John's, Waterloo, in person extended sincere congratulations on the evening of the church's organization.

The Church Council met on Thursday evening, February 13th, adopted by-laws, elected J. Barkley, secretary, and J. Knorr, treasurer, decided on the first Thursday in the month as its meeting night, and early in May for holding its annual congregational meeting. In addition to the important matters before mentioned, the councillors

drew lots for their respective terms of service, and Messrs. C. Conrad, S. Burkholder and J. Rosenberger drew the first year term, expiring at the annual meeting in May; J. Hammond, J. Knorr, C. Lossing, the two year term; C. Hohmeier, J. Rudy, and J. Barkley the three year terms. The Council is much encouraged by past achievements and future prospects.

The Missionary Society has instituted a Mission Study Class, which meets each Thursday at the members' homes, and is now studying "Western Women in Eastern Lands."

M. J. B.

Dunbar. We admit, Mr. Editor, that Dunbar has been somewhat remiss, but conditions in the pastor's home have necessitated it. The pastor has been ill for several months, and was compelled to dispense with several Sunday services, and although some improvement is noticeable, he is far from being well. St. Luke's has been making progress in the last two months. Seven members were added to the communicant membership, four through confirmation, two on confession of faith, and one through adult baptism. The prospects for another addition of ten members are very promising. Of these ten, six have already consented, and four are promising candidates.

Owing to the illness of the pastor, the Luther League meetings were few and far between. However, the League is still an enthusiastic body and is making plans to assist the congregation in the building of a parsonage. New officers were elected at the last meeting, and harmony and good will prevails.

The Sunday School has been strengthened through the election of Mr. Frank Whitteker as secretary. We are happy that Mr. Whitteker has consented to fill the vacancy. His enthusiasm and spirit are sure to become contagious and spread through the School. We need men like him in the work—few words, but many and mighty deeds.

The sacred concert announced in a previous issue of "The Canada Lutheran" has been postponed until after Easter, owing to the inability to complete the programme before the Lenten season and to secure the talent we desired.

During December and January the pastor made sixty-four visits in his congregation and received a hearty welcome in every home, and was told, "Now, be sure to come again; don't wait too long." Two children were baptized, viz., Erwin Wallace Merkley, son of Mr. and Mrs. Edsel Merkley, and Gladys Adelaide Pemberton, daughter of Mr. and Mrs. William Pemberton. One

wedding was solemnized at the parsonage, Mr. Jerry George Price being united in holy wedlock to Miss Malissa Elizabeth Coughlar. Mr. and Mrs. Price intend making their home in Fillmore, Saskatchewan. May God bestow upon them many and rich blessings.

Our hearts go out in tender sympathy to Mr. Herman H. Weegar and his home, in their bereavement, in the death of Mr. Weegar's wife, Barbara. Mrs. Weegar was born at Dunbar, February 22, 1852, and lived here all her days. When in 1879, St. Luke's congregation was organized, Mr. and Mrs. Weegar became charter members, and the latter was a member at the time of her death. For twenty-seven years she had been a sufferer, and death came to her as a welcome messenger on February 1st. She was a woman of tender sympathy, and beautiful Christian faith. When on July 24th last, her son, George Nelson, was called by God, the mother sorrowed much and grieved continually until her death. The funeral was held in St. Luke's Church, which was crowded to its capacity. The pastor spoke on Psalm 49:15: "But God will redeem my soul from the power of the grave; for He shall receive me." Interment took place at the Williamsburg cemetery. May our dear Heavenly Father comfort the bereaved through His precious Word.

At last the much needed parsonage is becoming more of a reality. The Church Council purchased an acre of ground adjoining the church for \$250, and plans are being made for the house and other necessary buildings. The work of excavating and building is to commence in the spring, and will be rushed as fast as advisable. We are pleased with the prospects of a home and rejoice that "moving days and migration periods" are soon to be ended.

A. M. H.

Galt. Dear "Canada Lutheran": How swiftly time passes. Over a month of the new year is gone, and we are pressed into duty to aid in filling your paper with news for the March issue. Only in last issue we said "A Happy New Year to all," now we come with **blessings to all throughout this Lenten season.** In our last notes from Galt we referred to a coming anniversary in our little North street church. It was held on the evening of January 20th. It was very unfavorable weather, yet our church was almost filled with anxious, earnest listeners and worshippers. We had been in our church one year, and all wished to hear something about that one year. On January 21, 1912—which was Sunday—the pastor's first text

was this, viz., Luke 2:14; Rom. 5:1, and Rom. 12:18. In the evening, 1 Cor. 16:13. If the reader will take the time to refer to these and read with care, it will be seen that peace was the subject of the first sermon in the new place of worship, and vigilance and strength that of the second. We needed all. "Ask, and ye shall receive." We asked. We have been receiving. Rev. M. J. Bieber, with about twenty of his new, but earnest flock in Berlin, greeted us with their presence. The former gave us one of his characteristic addresses. As the father of the congregation, he was in place on the occasion. He drove home the facts. Our efficient choir was ready with choice anthems. The hymns appropriate to the occasion were sung with spiritual zest by the congregation. The pastor read a brief account of the year's work. Its details would not, perhaps, interest the readers of this paper, so will give only the following: New members, by letter and confirmation, twenty-two; infant baptisms, twelve. From the Ladies' Aid, for building fund, over \$1,000. From the Luther League, over \$100, including the new organ. After closing with the Vesper service, a social hour was very much enjoyed by all. The Luther League served every one with sandwiches and tea, which they had abundantly provided for the occasion. Now, with faces to the front, we are in the harness for an aggressive year's work. There are many signs which are encouraging and bespeak success. Some of our officers are busy men, aiding the pastor in looking up new members and keeping in line those inclined not to attend divine services regularly. The pastor has often preached, prayed and begged for such aid in this Galt work. It is so much needed. Now he is happy in seeing his prayers answered. The Ladies' Aid also is helpful along this line. Our Leaguers are slow. But they will move faster by and by. Hopes are not dead. We must work. To be idle is to surrender to the devil. What professing Christian feels like handing his sword to Satan? Not one. Every one must fill his respective place in conducting the affairs of God's kingdom, or with shame be unable to render an account to God. One may with pride say: See my badge; look at my colors; here is my confirmation certificate, etc. Yes, friend, we see them. We are glad you have gone thus far; but, your badge, or colors, or certificate, or sign of the cross will not answer. Nothing will answer before God and in your own conscience, but real, earnest service rendered for Christ's sake and in His dear name. No better time to make fitting preparations for the battle within and without than now

—throughout the blessed Lenten season. Attend all the Lenten services with torn hearts, not rent garments. Prayerfully read and study the Passion history as conveniently arranged in our Church Book. Get ready. Without readiness, you will prove a failure. Easter will soon dawn once more. But what lies between this and Easter dawn? We are following our Master to His death. The clouds of Good Friday are rising. The prophet said the Messiah would "tread the wine-press alone." He did it. O how forsaken! The sun refused to shine for three awful hours. He cries, "My God, my God, why hast thou forsaken me?" All for us. For our sins. To secure our salvation. Will we now forsake Him? Will we remain indifferent with reference to the necessary inner preparation, if so, how will we meet the dreadful scenes of Good Friday? How will we feel in spirit on Easter Sunday? Ah! inful soul, give thyself anew to Him who voluntarily bled and died to win you to Himself! Yield your whole heart while He calls: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

P. C. WIKE.

Guelph. The social on January 24th was certainly enjoyed by all of the seventy-five or more persons present. The pastor, delayed at Berlin by a railroad wreck, was denied the pleasure of hearing the programme, but he did hear all the numbers well spoken of. The Ladies' Aid served refreshments in tasty form, and certainly made a success of their arrangement and management of the function. A very liberal free-will offering was made, amounting to over sixteen dollars. This was in the interest of table linen supplies for our Theological Seminary, at Waterloo. The supplies have already been purchased, are now being finished by the ladies, and will soon be placed among the stores of our Church school.

The pastor would be pleased to see such gatherings from time to time, either in the church rooms or in private homes. They cultivate acquaintance and promote life and good-will in the congregation. Will the ladies be able to arrange another in a home after Easter?

The monthly devotional and business meeting of the Luther League for February, was held on the 3rd at the pastor's residence. The attendance was good. The topic was interesting, the attention to business was prompt, and the enjoyment not harmful. Mr. J. H. Karn was elected president in place of Mr. H. G. Marquardt, who remains permanently at his home in Cedarburg, Wis. Mr. Marquardt was a faithful

member and an acceptable presiding officer, and will be much missed in the League, Sunday School, choir and congregation.

Efforts are making to enlarge and strengthen the choir. Four new members have recently been added. Others are being sought. Will not the music lovers, who are able, assist in the good work. The praise of music has no insignificant part in public worship.

Among Lutherans who have recently come to the city, the reception of Mr. Geo. Toschisk, of O.A.C., has been authorized, and that of Mr. and Mrs. Paul Bennewitz will be submitted to the Council at its next meeting, February 26th. We welcome these new-comers, and rejoice to have them identify themselves with us in our Christian work.

Along with many colds and cases of mild la grippe, with which some of our people have been afflicted, we note the more serious and prolonged illness of Mr. A. H. Mogk, now recovered; also of Mrs. Leo Messner, and Mrs. George Doersam. Mrs. Henry Sankey is recovering nicely after a severe attack of illness. May all the afflicted be speedily restored, and until then gratefully accept the supporting grace of God, that they may bear their afflictions with Christian patience and fortitude.

Mr. E. J. Liphardt enjoyed several weeks of winter holidays in New York city, and with relatives in Michigan. He returns home with much improved and well satisfied.

Mrs. Frederick Sankey and her daughter, Mrs. Marion McKinley, spent several weeks in January visiting in the Northwest, with the parents and friends of Mrs. Sankey.

The mid-week Lenten services are very well attended. May this be prophetic of a joyous Easter and of a very large attendance upon the Easter Holy Communion. Easter commemorates the resurrection of Christ. Resurrection means life. True life is joyous. The Holy Communion is pre-eminently the sacrament of absolution by which we arise fully to the newness of life in Christ and to the full joy of the new life.

May all, by their best efforts, give response to the note of Council, issued by its secretary, having in view the financial obligations and interests of our dear St. Paul's congregation. Her interests are yours, dear members. She has nothing material apart from her members. A long pull, a strong pull, and a pull all together, will lift her over the breakers out upon the smooth sea. Many littles make much. Now, all together, for March 1st, in the year of our Lord, 1913. We are over five years old as a congregation. Let us all help to show our strength—of faith, good will and consecration—in self-denial.

Humberstone. At the annual congregational meeting, very gratifying reports were received. The total receipts for the year were \$1,039.39, the expenditures were \$961.48. The liabilities amount to \$900, over against \$1,200 of last year. The congregation has liberally contributed to the benevolences of the General Council, according to its means, and raised its full Synodical apportionment. In the statistical report of the pastor, the following was noted:

Accessions—By baptism 12 (three of which were adults). By confirmation, six adults. By transfer, letters, etc, six, in addition to the six adults confirmed. The pastor officiated at four marriage services. The Sunday School received an increase of nine during the year.

Losses—The angel of death has "passed over" the home of our members, there being not one death within the congregation during the year, for which we are very thankful to Almighty God. By secession, three. By removal, two.

At this meeting the congregation voted an increase of \$120 per year to the salary of the pastor. The congregation also went on record in expressing its gratitude towards the pastor in the fact that he has evidenced his willingness of remaining with the congregation, as its shepherd, by refusing the calls to other fields of labor.

At the annual meeting of our energetic Ladies' Aid Society, the auditors, Mrs. Geo. Lang and Mrs. J. P. Hanham, brought in a report of the finances during the year. The total receipts during the year amounted to \$429.30, and the expenditures \$328.48. The society is planning local improvements for the near future. Eleven new members have been received during the year. The election of officers resulted in the following being elected by ballot: President, Mrs. W. H. Knauff; Vice-president, Mrs. C. Reichman; Secretary, Mrs. H. J. Knoll; Treasurer, Mrs. O. C. N. Kanold; Literature Secretary, Mrs. H. W. Boneberg.

At the annual meeting of the Luther League, the auditors, Frank H. Hesler and Miss Sophie Cronmiller, brought in the following report: Total receipts for year, \$55.27; expenditures, \$22.10.

The Corresponding Secretary, Mr. Frank H. Hesler, brought in the following statistical report: Membership in 1912, 58; number of devotional meetings held in 1912, 28; total attendance, 560; average, 20; number of business meetings held in 1912, 12; total attendance, 119; average 10.

The following explanation was given in the report: "The low average attendance at devotional meetings, is explained by the fact that although the attendance since September is fair, the attendance in the first

part of the year was low, averaging 15."

The election of officers resulted in the following: Honorary President, Mr. H. Cronmiller, Sr.; Honorary Vice-president, Rev. Knauff; President, Fred C. Hesler; Secretary, Miss Irene Reichman; Treasurer, Julius R. Knoll; Corresponding Secretary, Frank H. Hesler. Committees: Devotional—Pastor and Miss Pearl Cronmiller; Literary—Messrs. O. C. N. Kanold and Julius R. Knoll; Social—Misses Irene Reichman and Sophia Cronmiller; Membership—Miss Gertrude Pitzke and Frank H. Hesler.

On January 15th, the pastor was called to the home of Mr. and Mrs. Oliver Lampman, members of the congregation, to baptize the twin sons, which were then but five days old. In baptism they received the names Ray Alvin and Roy William. On Jan. 26th, the young, pure, innocent life of Ray Alvin was ended, the Great Friend of Children, calling it to its eternal home. The funeral service was conducted by the pastor in the home, where many sympathizing friends had gathered. The pastor chose as the text for his oration, Mark 10: 14: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

In the serious accident at the new steel plant, now being erected in Port Colborne, in which a scaffold, on which five ironworkers were at the time engaged, fell a distance of forty feet, one of our young members of the church, Mr. C. Palmer, came very nearly losing his life, or being seriously injured. It was only by hanging in mid-air until he could be taken down, that he was miraculously spared serious consequences. The accident resulted in one death, and possibly the fatal injury of a second employee.

The Lenten season was commenced with a service Ash Wednesday evening, and are held regularly every Sunday evening, with good attendances.

The pastor has two catechetical classes in preparation. We will confirm Palm Sunday, God willing.

W. H. K.

Montreal. The illustrated lecture on the life of Dr. Martin Luther, which was to have been given in the church building on Tuesday evening, March 4th, has now been postponed until after Easter. It will be given on Tuesday evening, March 25th. The Laymen's Association, under whose auspices this illustrated lecture is to be given, are very anxious to make a big success of it. The proceeds of the lecture will be devoted to a fund for the renovating of the parsonage and church.

On the 3rd of February, a daughter (Elizabeth Irene), was born to Rev. and Mrs. W. H. C. Lauer. Mrs. Lauer and the baby are in good health.

The membership of the Luther League continues to grow. In the last issue of "The Canada Lutheran," we reported having received three new members, and we rejoice that we are again able to write that three more members were received at the regular business meeting on February 12th. The following are the names of the new members received: Mr. Burkeland, Mr. Lundberg, and Mr. Schaeffer. At this same business meeting, it was decided by the League that besides the regular dues of ten cents, collected from each member per month, an additional five cents per month would be gathered from each member to pay for refreshments at the business meeting. A refreshment committee will be appointed each month as usual, but instead of having the expense fall upon the committee selected, the refreshments will be paid for out of the refreshment fund.

The following young people have been attending the lectures in the Catechism during the fall and winter, and are expecting to be received into the active membership of the congregation by the solemn rite of confirmation on Palm Sunday, March 16th: Miss Amelia H. M. Krasel, Miss Amanda Recht, Miss Rigmor Caroline Anderson, and Mr. Hobert H. Brooks.

Mr. and Mrs. H. C. Jorgensen, two members of our congregation, left this past week for a trip to their old home in Denmark. They will be absent from Montreal over two months. The work of Mr. Jorgensen, as financial secretary of our congregation, will be performed in his absence by other members of the Church Council. Our prayers and best wishes are with Mr. and Mrs. Jorgensen on their voyage.

W. H. C. L.

Morrisburg. The Luther League held a social in the Casselman Hall on the evening of February 5th. A literary and musical programme was rendered. The proceeds amounted to about \$26.

Lenten services, beginning with Ash Wednesday, are held each Wednesday evening in St. Paul's Church. Passion service every evening during Passion Week, except Saturday. Confirmation and communion services will be held on Easter Sunday, at 10 a.m. in St. Paul's, and 2 p.m. in St. John's.

On February 12th, in the home of Mr. and Mrs. Henry Hall, the pastor baptized three of their children—Yvona Luella May, born November 23rd, 1908; Mary Kathleen,

born July 28th, 1910; Reta Illona, born March 17th, 1912.

Mr. Lucins Froats, of Froatburn, who was ill for several days, has so far recovered as to be able to be out of doors again.

Mrs. Matthew Marcellus, who underwent an operation in the Cornwall hospital, is convalescing nicely. Her many friends hope she may soon be able to return to her home.

The Rev. J. J. Clemens, of Ottawa, editor of "The Canada Lutheran," visited the pastor and family on the 17th and 18th, and in company with the pastor, canvassed Morrisburg, to secure advertisements for the paper. The result is shown in this number of the paper.

The annual meeting of the Ladies' Aid and Missionary Society of St. John's congregation, was held on Wednesday, February 18th, at the residence of Henry Schwerdfeger, Riverside. The following officers were elected for the ensuing year: President, Mrs. James Buckley; Vice-president, Mrs. Emma Casselman; Recording Secretary, Mrs. Jesse Casselman; Literary Secretary, Mrs. Herman Hayunga; Treasurer, Mrs. Melvin Casselman.

Mrs. John Loucks has in her possession an English Bible from which Rev. Herman Hayunga preached the first English sermon in St. John's congregation. In it is recorded the names of Rev. Hayunga's successive pastors up to 1890.

L. M. McC.

We hereby express our heartfelt thanks to Pastor McCreary, his estimable wife, and old friends in Morrisburg, for the kind reception given to us on our recent visit, and for the assistance rendered in behalf of our paper.—Editor.

Ottawa. The February business and social meeting of the Luther League, was held at the home of Mr. Sternberg, at 101 Gilmour street. It was well attended and enjoyable. The proceeds of the concert were about forty dollars. The next meeting of the League will be held March 6th, at the home of Mr. Yank, on McArthur street, Eastview.

The W. H. and F. M. Society met at Mrs. McIntosh's, 263 Florence street, February 13th. The attendance was not large, as many of our ladies are still unable to leave their homes. With the return of warmer weather, when they are able to bring out with them their precious little gifts which God has in such rich abundance been bestowing upon our homes and church this winter—we expect to see an improvement in the attendance and interest in the work of our ladies for the church.

The Luther League sewing class meets

weekly and is giving a good account of itself.

The Wednesday evening services have not been well attended, so far, but we are praying and working for increase of interest in these as well as other spiritual interests of the church.

The Church Council has had two meetings in February. It has decided to make some necessary repairs and improvements on the congregation's property, corner Nepean and Lyon streets; also to begin building operations as soon as possible in the spring. The Church Extension loan has not yet been received, at the time of writing these notes (February 20th), but we have been assured that it is soon forthcoming. With the arrival of this \$4,000 loan, we are informed by the Home Mission Board, that our congregation is to be "transferred to the self-sustaining list."

There has not been much improvement in the condition of Mrs. Nothnagel. She has been transferred from the hospital to her home at the Experimental Farm.

Our St. Peter's congregation is apportioned for benevolent objects, for the ensuing year as follows: For Synod and Education, \$45; Foreign Missions, \$11.12; Home Missions, \$44.45; Porto Rico, \$2; Slav Missions, \$2.50; Jewish Missions, \$1.00; Brantford, \$5.00; Orphans', \$5.00. This is the "pro rata" share which we should pay. So far only about one-third of this amount has been contributed by the members. Our congregational year is drawing to a close. The pastor is anxious to have our entire apportionment raised. For this purpose he proposes to make an every member canvass, that all may know their duty, and be given an opportunity to do their share of this work.

A very important meeting of the congregation is to be held on Saturday evening, March 8th. A committee among the ladies of the church, consisting of Mrs. C. H. Stata, Mrs. H. Holz, Mrs. Clemens, Miss M. Roeske and Miss Amanda Yank was appointed by the Church Council to make preparations for serving a supper, or refreshments, in connection with this meeting. It is hoped that every interested member will attend.

Williamsburg. Two weddings were solemnized during the month of February. On February 5th, Mr. Adam Markall and Miss Jessie F. Giddings, and on February 12th, Mr. Orland Earl Fyke and Miss Emma Marcellus, of Chesterville, both taking place at the parsonage.

During the season of Lent the pastor is preaching on the Gospel for the day at the

Chief Service, "The Words on the Cross," at Vespers, and the Letters of Jesus to the Seven Churches in Asia, on Wednesday evening.

The Luther League meets for devotion Sunday evening after Vespers.

The auditors of the church's finances made a report at a recent meeting of the Church Council, and found that \$2,107.89 had been contributed during the year, and \$2,141.13 had been expended. The Sunday School contributed and collected \$421.31, and expended \$328.14. Balance \$93.17. The Luther League received \$66.67; expended \$63.22. This has been one of the best and largest financial years the church has ever had.

Mrs. Genzmer Barkley has been appointed Literature Secretary, of the Missionary Society, and will receive all renewals to "The Mission Worker," and other missionary literature. It is time now to renew "The Mission Worker." Thirty-seven subscribed last year.

Palm Sunday will be set apart for the reception of new members. A class of nine will be confirmed, and others will be received also.

C. A. D.

Hamilton.

We were favored with an official visit from the president of Synod, January 12th. His message was one of encouragement and commendation, and our people are very anxious to do their little part in the great work of the Church at large. The president was especially delighted with the Men's Bible Class, which meets from 10 to 11 o'clock Sunday mornings.

The Sunday School continues to grow, the average attendance now being considerable over the 100 mark, not including the Men's Bible Class; its highest attendance was 32, and lowest 21. On Monday night, February 17, there were 57 men out to hear Mr. Stiver and the Rev. F. E. Jensen, both speakers were at their best, and said much that will deepen the interest of the men in personal Bible study.

Since abolishing all money making schemes, and relying on God's way of free-will offerings, our weekly income has almost reached \$50 of late. And on Sunday, Feb. 16th, an impromptu subscription to reduce the mortgage debt was started, a little over \$550 was pledged. This will be raised to \$1,000 by the time all have had an opportunity to subscribe. The cash is to follow by April 20th, and it will, along with the other regular offerings for Church and Synod. As a further proof that God's peo-

ple prefer the free will offering method of raising funds, I might add, that our Luther League has already secured twenty-five of its members, who agree to pay one dollar annually to the Students' Aid Fund, of which \$20 has been sent to Synod's treasurer, and at the last meeting of the League the sixteen persons present subscribed \$32 towards the piano fund, and hope to make it at least \$50 or even \$75, by the time all the Leaguers have been broached. We will thus reduce the debt on the piano to less than \$100; then one more free will offering next year, will wipe it out entirely, and no one will have felt the burden or have had any unpleasant experiences, as is so often the case when selling tickets, etc. God's way is the easiest and best for us to follow. He also tells us this when He says, "My yoke is easy and my burden light." Our people are beginning to realize this.

Our Ladies' Aid and Mission Society is greatly enjoying their Mission Class Studies. There were seventeen present at the last reading.

J. A. M.

Synod Notes. President Jacob Maurer will celebrate the twenty-fifth anniversary of his ordination during the week of the meeting of Synod.

Rev. John V. Sappenfield, of Sherwood, Ont., has accepted the call to Condersport, Pa. (Pittsburg Synod), and will take up his work after Easter Sunday.

The programme for Synod is being arranged. The opening session will take place Monday evening, May 26th. The Conventions of the Canada Luther League, and Woman's Home and Foreign Missionary Society will be held on the 24th, 25th and 26th, at Humberstone, Ont.

The Executive Committee of Synod will not meet prior to the meeting of Synod, owing to lack of funds, and no urgent business necessitating the same.

C. A. DENNIG, Secretary.

Treasurer's Report.

Amounts received during January, 1913:

- Jan. 3—First Lutheran, Berlin, Foreign Missions, \$17.50.
- Jan. 8—Trinity, Hamilton, Apport., \$15; Home Missions, \$15.
- Jan. 10—Women's H. and F. M. Society, Foreign Missions, \$30.
- Jan. 10—St. Luke's, Dunbar, Apport., \$5; Foreign Missions, \$2.50.
- Jan. 13—St. Paul's, Galt (Sunday School), N. S. Orphanage, \$12.11.

Jan. 15—St. John's, Riverside, N. S. Orphanage, \$8.

Jan. 15—St. Paul's, Morrisburg, N. S. Orphanage, \$7.50.

Jan. 15—Zion, Sherwood, Foreign Missions, \$6.61; Church Extension, \$9.66; Seminary, \$13.71; Seminary, \$4.42.

Jan. 21—St. Paul's, Toronto, Seminary, \$20.

Jan. 21—Trinity, Port Colborne, Seminary (H. Cronmiller). \$20; Apport., \$2; Foreign Missions, \$6.40.

Jan. 23—First Church, Berlin, Porto Rico, \$7.06.

Jan. 23—St. Peter's, Williamsburg, N.S. Orphanage, \$10.44.

Jan. 29—Unionville and Buttonville, N. S. Orphanage, \$3.

Jan. 29—St. Peter's, Williamsburg, in aid of the Church of the Redeemer, Montreal, \$10.

C. H. FIERHELLER.

Culled News Notes.

19th.

At Vancouver, B.C., where our field missionary, the Rev. W. C. Drahn, is working at present, the Church Council is anxious to secure a portable chapel.

The Swedish Lutheran Augustana Synod has established the Church school referred to in a former issue. It was opened in November, at Percival, Sask., and begins with a faculty of three.

A number of parishes in the Nova Scotia Synod have voted an increase in salary to their pastors, and it is probable that every parish in the Synod will have increased the salary of the pastor within a short time. Besides, in all the parishes, the pastors were substantially remembered by their parishioners at Christmas time. This shows that the Lutherans of Nova Scotia appreciate the services of their pastors.

The Bethany Orphans' Home, Bridgewater, N.S., is at present caring for thirteen children. The income during 1912 was \$2,500 in cash, besides many other donations. Rev. C. H. Little, is housefather. We expect to present our readers in our next issue, a picture of this institution, together with a brief history. At the annual meeting of the institution, held January 28th, the following officers were elected: Rev. H. J. Behrend, President; Rev. J. F. Bermon, Secretary; Rev. W. E. Buchholz, Treasurer.

AS OTHERS SEE US.

"O for the gift, the spirit gi'e us,
To see ourselves as others see us."

Some years ago, when the editor of this paper was pastor of the English Lutheran Church of the Holy Trinity, LaCrosse, Wis., the pastor of the First Congregational Church, the Rev. Dr. Henry Faville, in that city, preached a series of "sermons," (lectures they might have been more properly called) on the various Christian denominations. A synopsis of these discourses was reported in the daily newspapers. It may be of interest to many of our readers to learn to know what this well-known Congregationalist minister thinks of us Lutherans, and our Church.

The following is the newspaper's account of Dr. Faville's discourse:

In his opening remarks the speaker said that the word Lutheran has become a name of dignity and power, and Lutheranism is to-day an important factor in the kingdom of God. And the name comes from Martin Luther, born in 1483, nine years before this continent was discovered. The speaker then told of the early life of Martin Luther, his education, his early life and the organization of the Lutheran Church.

"We find this Church the mother Church of the Reformation. The Episcopal Church, the Reformed Church, the Presbyterian Church and others were all children of this same movement. But the Lutheran Church precedes them in time, and what is more important, she embodies the essential principles which other churches have taken up and emphasized in the various ways. So as the pioneer Church, the advance guard of a great religious movement, we honor the Lutheran Church of the past and present. As a Church which met pioneer struggles, I like this Church. I like it because it stands for the supremacy of conscience in the matters of religion.

"This Church has stood for another thing which I like. It is expressed in the words of the Apostle Paul, when he says, 'there is no respect of persons with God.' Though brought up in a Church which taught differently, Luther came to this belief. God has not assigned to priests or bishops or the Church as an organization, special privileges. God encourages and is willing to come to, and work with, the individual. He declared there could be no such trusts and monopolies of the good things of God as were claimed by the Church of that time.

"Then this movement under Luther did another thing. It broke down false distinctions between what was called secular and sacred work. The Latin fathers of the Church made this distinction. They held

that the divine and the human were foreign to each other. They thought that a man could not be an active man in the business of the world and be truly religious, and this led to a distinction between the clergy and laity; and between the Church and the state; and between nature and grace, and between secular and sacred work. As a result the laity were dependant upon the clergy very largely for its salvation, it was believed. Because of this, the Popes of the Church set themselves above kings and princes, and if a man felt that he was called to be deeply religious he also felt that a retirement from the world into some brotherhood was the only way to become so. Luther, himself, started with that idea.

"Then the Church stands for an open Bible and the right of private judgment in interpreting it. For this I like it. But this too is so common a thing in our midst, that we cannot appreciate the change it meant in the sixteenth century to put the Bible into the hands of the laity. For the Bible was then a sealed book to the common people. But Luther broke the seal. He studied it himself. He translated it into German, and in doing this he made a new era for the German language as well as for the religious life of Germany.

'Then another truth came out of the life of Luther. How shall a man get right with God? is a question which will not down in the souls of men. It came to Luther at Erfort."

In closing, the speaker said, "I believe this movement is true to the facts. Luther is the towering figure of the Reformation which brought Protestantism into the world. He could do no other than speak what he felt and tell what he knew. And God did help him, or there would be no Lutheranism and no Protestantism to-day."

REVERENCE IN AND ABOUT THE HOUSE OF GOD.

(A portion of the paper presented by the Rev. W. H. C. Lauer, Montreal, at the Eastern Conference, held at Dunbar.)

The theme of this paper is without doubt a very important and an intensely practical one. In this day of ours, when the sin of irreverence for God's house, we are sad to say, is exceedingly prevalent, an important subject such as this ought to receive our careful and serious attention. The purpose and aim of this paper will be to show firstly the reasons why reverence is to be manifested in and about the house of God, and secondly the ways in which the spirit of reverence should make its appearance.

In the Old and New Testament many different names are employed when speaking

of the house of God. For example in one place in the Book of Psalms it is spoken of as "The Assembly of the Upright," and in another place as "The Sanctuary of God." In the prophecy of Ezekiel the house of God is called "The place of God's throne." Turning to the New Testament, we find such terms as these, "Habitation of God," "Temple of God," "Church of the Living God," "House of Christ," and "Church of the first-born," used interchangeably for the term, the House of God. As our subject, no doubt, covers all these terms, we shall deal with them in a general way.

The Holy Scriptures contain the reasons why reverence is to be manifested in and about the House of God. In the first place we are to reverence God's house because He has directly commanded us to do it, as is clear from the 30th verse of the 19th chapter, and the 2nd verse of the 26th chapter of the third book of Moses, where we read these words, 'Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord.' Here we find a divine law for the preserving of the honor of the time and place appointed for the services of God. As the Sabbaths were to be religiously observed by God's people, and those times for which the heathen had a superstitious regard were to be guarded against and shunned, so too was the sanctuary, the place of assembling together, the church, to be held in reverence by all of God's children. God's command to reverence His sanctuary required that great care be taken to approach the tabernacle with that purity and preparation which the law required, and to attend there with that humility, decency, and closeness of application which became them in the immediate presence of such an awful majesty. Although there may be no place holy by divine institution in our day, like the tabernacle and the temple were in days past, nevertheless the same law obliges us to respect and reverence the solemn assemblies of Christians for religious worship, since they are being held under that promise of the Saviour that where two or three are gathered together in His name, He too shall be in their midst. We are also bound by this same law to carry ourselves with a due decorum while in attendance upon these assemblies for in them we have the administrations of the means of grace, the Word and the Sacraments.

The second reason why we are to reverence God's house is because it is a HOUSE OF PRAYER. The prophecy of Isaiah in the 56th chapter, and the 7th verse reads thus: "Even them will I bring to my holy mountain, and make them joyful in my house in prayer; their burnt offerings and their sacrifices shall be accepted upon my altar; for mine house shall be called the

house of prayer for all people." The temple was at that time God's house of prayer, and it was to this that Christ alluded when with a scourge of cords in His hand He drove out from the temple those who bought and sold therein, saying unto them, "It is written, My house shall be called a house of prayer, but ye have made it a den of thieves." Concerning the house of God it is promised that it shall not be a house of sacrifice, but a house of prayer. The religious meetings of God's people shall be meetings for prayer, in which they shall join together as a token of their united faith and mutual love. Again it is promised that God's house shall be a house of prayer, not for the people of the Jews only, but for all people. This was fulfilled when Peter was made, not only to perceive it himself, but to tell it to the world, that in every nation he that fears God and works righteousness is accepted of Him. It had been declared again and again that the stranger that comes nigh shall be out to death, but Gentiles are no longer to be looked upon as strangers and foreigners. From Solomon's prayer, at the dedication of the temple, it appears that the temple was primarily intended for a house of prayer and that strangers should be welcome to it.

Another reason why our attitude toward the house of God and our behavior in it should be one of reverence is because it is the dwelling place of God and of His Son Jesus Christ, and therefore a holy place and a location of honor. The Psalmist David has beautifully expressed this same idea when he has declared, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." and that we may truly reverence God's dwelling place and carry ourselves as becometh God's true children within or about the habitation of God's honor, it is absolutely necessary that we love, sincerely and truly love, the abode of Him, whom we worship as our Creator, our Redeemer, and our Sanctifier. A building which has as its true corner stone, Jesus Christ, and whose corner stone is laid in the name of the Triune God—Father, Son and Holy Ghost, and which building is set aside and consecrated as the house of God—again in the name of the Father, Son, and Holy Ghost, it is our duty and obligation to look upon such a building with the highest reverence and respect.

The spirit of reverence will make its appearance in a number of different ways. It must already begin in the home and the continued on the way to church. We are to go in a reverent spirit and on the way we are to remember whither we go. Lightness of manner and conversation on worldly

topics when omitted will assist greatly in preparing us for the reverent approach of God's house.

Our behaviour in and about the church should be such as becometh children of God. We are to silently take our place, bow our head reverently in prayer for ourselves and for all others who enter the sanctuary for the service about to begin. We should resolve that we will not foster any thought that will tend to divert our mind from the holy purpose for which we have come to church. Above all, each one should take an active part as hearer and as worshipper.

And thus while we try to follow out these few suggestions, we shall help to increase the spirit of reverence in and about God's house.

WHY THE SPIDER WAS THERE.

When Mark Twain, in his early days, was editor of a Missouri paper, a superstitious subscriber wrote to him, saying that he had found a spider in his paper, and asking him whether that was a sign of good luck or bad. The humorist wrote him this answer, and printed it:

"Old Subscriber: Finding a spider in your paper was neither good luck nor bad luck for you.

The spider was merely looking over your paper to see what merchant is not advertising, so that he can go to that store, spin his web across the door, and lead a life of undisturbed peace ever after."—Ex.

Lord George Littleton, statesman and man of letters. In his early manhood he was an infidel; he tried, with great zeal, to refute, by writings, those that defended the resurrection of Jesus Christ. But during this work he was seized by the power of heavenly truth. He let himself be conquered by it, and professed before the world that he believed in Jesus Christ, the crucified. From a persecuting Saul he became a zealous Paul. He wrote many religious books. By the similarity between his conversion and that of the Apostle Paul, he was induced to write, from the history of the Apostle, a new, strong defence of the Christian religion.—(Dr. G. C. Seibert, in Am. Botschafter.)

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